

We need, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

Central and Executive Committee on Emancipation.

W. W. Worsley, Wm. Richardson,
Wm. E. Glover, Rouben Dawson,
David L. Bosty, Patrick Marcy,
Blair Ballard, W. P. Boone,
Thomas McGrain, Lewis Ruffner,

James Speed,
WM. RICHARDSON, TREASURER.
BLAIR BALLARD, Corresponding Secretary.

A Word to all Christians in Kentucky.

"A time has come in Kentucky when the Christian population of that noble and rapidly advancing State will speak and vote like Christians at the polls, and demonstrate its love of liberty and right, by extending to everything in the form of man, that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work."

ALEXANDER CAMPBELL.

Discussion.

Rev. Wm. L. Breckinridge and Wm. C. Bullitt Esq., will discuss the question of Emancipation to-day at 2 o'clock, P. M., at or near the Reformed Church, five miles from Louisville, on the Lexington road. The discussion will doubtless be very able and interesting.

Mr. Benton's Speech.

We conclude to-day this able and interesting speech. Knowing the desire which many of our readers have felt to see this address at as early a date as possible, we have broken through our rule for once, and have infringed upon our fourth page, which we intend to devote to pleasing and valuable matter of literary character. The address has already produced a powerful impression. It cannot fail to produce a deep impression wherever read.

The Examiner—The Progress of Anti-Slavery Sentiment in Kentucky—The Prospect Before Us.

With the present number, we commence another volume of the Examiner.

When we established this paper two years ago, it was with many doubts and misgivings. The prospect before us was gloomy, but we had faith to believe that no noble people as Kentuckians could not but listen to arguments in favor of a cause so good, so just, so patriotic, as Emancipation. We have not been disappointed.

Two years ago, the anti-slavery sentiment in the State was almost voiceless. Here and there a few active Emancipationists insisted on the wrong of slavery, and the many advantages which would result from Emancipation, but they were utterly without organization and had no means of appreciating the depth, force, and extent of the opposition to slavery in the State. Now, however, a great change is seen when we compare the present with the past condition of our great State. Two years ago, men talked in whispers and in solitary places. When crowds were congregated and the welfare of the Commonwealth was the subject of anxious inquiry, even then and there not a word was said of slavery as a curse, nor was it referred to as a source of continual evil. All other subjects were publicly and freely discussed, but on that of slavery silence was maintained. And yet all this time, no one conversant with the opinions of Kentuckians could doubt that a very large proportion of the best and wisest and most patriotic minds in the State viewed slavery as a system of wrong, outrage and inhumanity, and fervently wished for the coming round of the day when every shackles should be broken and the thinking of no chain should be heard within our borders.

Now, it is not incredible to announce oneself an Emancipationist in any county in Kentucky. In every section of the State the friends of freedom are to be met with, earnestly defending the right and denouncing the wrong. In those portions of the State in which the system has been most thoroughly tried, and its bitter fruits most thoroughly experienced, the opposition to it is most impassioned. In those counties in which the proportion of slaves is largest—for instance, in Jefferson, Fayette, and Bourbon—withstanding the supposed large pecuniary interest of the people in slaves, the hostility to slavery is most efficient. The mass of voters in these three very prominent and populous counties, it is supposed, are very nearly equally divided in opinion as to the propriety of carrying Emancipation at this time. It is very certain that a large majority of the men in these counties are anti-slavery in feeling, and if the question were whether slavery should be made perpetual, the pro-slavery men would be in a very small minority indeed. Let it be always borne in mind, that thousands of those who oppose Emancipation are opposed to the movement at the present time only, and intend to favor it at some future period. If there were any means whereby the perpetuists, and those who are in favor of Emancipation now or at some future period, would be required to show their hands, the former would be found to compose a very inconsiderable proportion of our population. The heart of Kentucky is not with the pro-slavery men of the south. This state of public opinion has been made so manifest within the past few months, that no intelligent man now doubts it. All persons conversant with the people of Kentucky know that there is much more anti-slavery opinion among them than is made to appear. A majority of the candidates for office are, it is true, opposed to the present movement in favor of Emancipation, but it is also true that many of those who for various reasons oppose Emancipation now, do not hesitate to declare that at some future period when the subject can be disconnected from all other subjects, they will give their consent to a movement which shall contemplate the gradual extinction of slavery. However sound at heart such men may be, their language at least proves that there is a very formidable body of anti-slavery men in the State whom it is extremely desirable that aspirants shall propitiate.

The progress of Emancipation in Kentucky during the two years of the existence of the Examiner has been rapid indeed. The first great triumph of freedom was achieved when free discussion was legitimated in every section and in almost every newspaper in the State. Give the friends of Emancipation an opportunity to address the people through their minds and consciences, and we ask no further favor. Such is the force of truth, that with free discussion the system of slavery must be shaken from its rotten basis and fall in a few years.

When we reflect on the great advances in public opinion toward the great consummation for which we pray most fervently, our hearts leap with joy and unexpressed. We have already solved the intensely interesting and important problem as to the practicability of carrying Emancipation in the State. We may not do this year, but it can be accomplished with a few years. If the friends of our glorious cause will press resolutely forward. All that we want is heart, vigorous determination, dauntless and unquailing resolution never to cease

from the conflict until the victory is in our hands.

Friends of Emancipation in Kentucky, look back on the progress of our cause within the past year or two, and take fresh courage. There is every thing in such a retrospect to stimulate us to further exertions. If under adverse circumstances, with both of the great political parties opposed to our movement, we have already secured so much prominence in the State as to render our foes exceedingly uneasy, and to fill their hearts with apprehension, can we not under more favorable auspices secure a most brilliant and signal victory? Is there not in the past, abundant reason why we should look forward, not only with hope, but with well grounded confidence in the ultimate and not very distant success of the incalculably important cause in which we are engaged? To our minds nothing seems clearer in the future than the success of Emancipation. This glorious cause cannot be put down. Reason, right, and religion are on our side, and with such potent advantages failure is impossible.

Come then, friends, let us renew our resolution to act with more efficiency in the future than we have heretofore done. Let each one of us use all his influence to win over auxiliaries to our cause. In fine let each one of us do his duty with efficiency, resolving never to come from our earnest and uncompromising hostility to slavery in all its forms as long as the pulse of life beats in our veins or the form of a slave encumbers our soil.

A word as to the Examiner. Will not they

who think that it is doing good service in a good cause, make some exertions to promote its circulation? A little effort on the part of our subscribers could place our paper on a permanent and independent basis. It is not for ourselves that we ask aid, for as we have said before, we have not received and never expect to receive a dollar for our labor, and we can therefore the more boldly appeal to our friends for their aid in behalf of the Examiner. We have reason to know that the paper has done an inestimable service to a good cause, and it is for the extension of its power to do good that we now call on all who take an interest in it, to do something to increase its usefulness.

J. T. Hoyle, Esq.

This gentleman is doing noble service to the cause of Emancipation. His talents, energy and enthusiasm in the cause command the admiration of his opponents as well as of his friends. We trust that the Emancipationists throughout the State will be active and persevering. The time is very near at hand, when the people of Kentucky will be called to record their opinion at the polls upon this great subject. Not an hour should be lost. Every fair and honorable means of exerting a good influence should be employed.

Wages.

We cut the following from one of our exchange papers:

A writer in the Louisville Examiner, is urging the non-slaveholders to unite and oppose the collection of a tax on slaves into Kentucky, for the reason, he says, that every slave that is introduced into the State will lessen the wages of the laboring white man, or drive him from the State. A bright idea, truly! Then, a white laborer is to be driven from the State where there are no slaves, why do the laboring white men not all go there and obtain the better wages paid there? Why will they waste a whole life-time here, waiting for the negroes all to leave Kentucky, that they may obtain better wages, when they could reach the land where it is said better wages can be obtained, in two or three days travel?

The writer of this seems not to have any idea that the working-man has any attachment to his native State. The man who possesses slaves possesses feelings and State pride; but he who is destitute of negroes is destitute of everything else.

An Appeal from a Baptist Preacher.

The following article from an earnest preacher of the Baptist denomination affords strong proof of the truth of our assertion in last week's Examiner, that the Baptist preachers of Kentucky are by no means universally opposed to Emancipation.

IF SLAVERY BE SIN.—If slavery be a sin, said a respectable citizen of Ohio county the other day, it is a sin of the master; the matter rests between him and his God alone. This I suppose is a logical conclusion, but it is certainly without any foundation. What is slavery, but the creation of local law? Those who legislate the relationship between master and slave are certainly accountable for their actions, and they give him the power to oppress his fellow and that man uses power, then, then they are guilty who gave the power. If a man is disposed to shed innocent blood but has no weapon to effect his purpose, if I give him a sword, am I not guilty? So the world over, it has been said in every age, that the lawgiver is ready to oppress his fellow, to deprive him his rights, and who ever doubted the guilt of the legislator which gave him the power to do so? I ask you, what is the present generation of those who framed the Constitution of this State 60 years ago. But why? The reason is plain. That Constitution is the work of our men, but a Constitution is not in effect in October next, to amend the Constitution, and what we want is men born and raised, and if there is a single feature in that Constitution that gives to man the power to oppress his fellow—then just as soon as the present generation sanctions that feature and the people and their representatives, let the every Kentuckian look this truth full in the face before he gives his vote at the polls. Let him ask what would have been the condition of the people of this State, if the present Constitution had said every child born in Kentucky after the year 1800 shall be free on certain conditions, and then let him ask himself, what will Kentucky be fifty years hence, if slavery is perpetuated, or what if he decide in favor of gradual emancipation? Remember that your vote may make it the one or the other. Editors, statesmen, and ministers of the gospel, remember that upon the part you of your own State, and the fortune of your posterity for generations to come.

If Thomas Jefferson trembled for his country (in view of slavery), when he remembered that God is just, ought not every man to tremble when he remembers that he has decided whether the relationship shall be perpetual between master and slave in old Kentucky? If we decide in favor of perpetuating slavery in this Commonwealth, we shall be responsible for the blood of every slave who shall be sold into bondage of slavery by us and our children forever.

But again, it is not only true that we all share in the sin, if it is a sin, in perpetuating slavery, but slavery has a demoralizing influence on those who do not own slaves. Can a child walk on the ground moistened by the tears and sweat of the slave—can he breathe in the atmosphere polluted by the breath of slavery—can he hear the groans of oppression—and yet be unpolluted? Can our children be raised without having their morals affected, in a State where already 200,000 of the human family, made in the image of God, are deprived of the rights of man, priced by dollars, and sold with the horse that plows the ground? Impossible.

But, in conclusion, charity inspires the hope that God has winked at the days of ignorance and that he will send a deluge of knowledge on those who do not own slaves. Can a child walk on the ground moistened by the tears and sweat of the slave—can he breathe in the atmosphere polluted by the breath of slavery—can he hear the groans of oppression—and yet be unpolluted? Can our children be raised without having their morals affected, in a State where already 200,000 of the human family, made in the image of God, are deprived of the rights of man, priced by dollars, and sold with the horse that plows the ground? Impossible.

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For the Examiner.
GENTLEMEN: We are informed by historians that the old Greek Philosophers had their *Esthetic* and their *Esthetic* doctrines—in other words they taught some doctrines publicly, for the benefit of the vulgar, and other doctrines privately, to which none but the more advanced disciples were admitted.

The observing man can have noticed carefully the teachings of modern pro-slavery philosophers, without being convinced of the fact that there are now, as of old, *Esthetic* doctrines for the common people, and *Esthetic* doctrines for the initiated. But if any one doubts the fact that he will watch the pro-slavery philosophers as they meet in the street, and he will see them invariably pull their hats down over their eyes, so that they may not be seen to laugh in each other's faces.

Having been favored (in imagination) with an insight into some of the *Esthetic* doctrines of a portion of the more prominent modern pro-slavery philosophers, I have concluded to write them out for the amusement of the public. If the first specimen is satisfactory, they will be continued.

Yours for truth and fair play.

JOHN JONES.

Imaginary Conversations between Edward Fisher, of Cincinnati Ohio, and Professor Harney, Editor of the Louisville Examiner.
Fisher—Good morning friend Harney, how is thy health?

Harney—Pretty good, I thank you, take a seat.
Fisher—Friend Harney, I have called to inquire if thou hast read the copy of my lecture on the North and South which has been published by my friend Corwin of Cincinnati. I sent thee half a dozen copies.

Harney—Yes, I have read it, and (speaking in my character of Editor of the Louisville Democrat), with a great deal of pleasure. Our pro-slavery friends are delighted with it, as it gives some views of the practical working of slavery that were never before discussed by any person residing in its midst.

Fisher—I was somewhat afraid, that thou wouldst find a difficulty in circulating the lecture in consequence of my being a citizen of Ohio. I know there is a prejudice existing in the minds of many, against documents emanating from a free State.

Harney—Ha, ha, ha. Dismiss your fears Mr. Fisher. It is our "Ox going the Emancipationists' Bull" this time. Don't you know that one of the most delightful characteristics of slavery consists in the fact that its advocates can say and do pretty much what they please?

Fisher—But the Emancipationists will—
Harney—The Emancipationists, we can easily manage them—let me give you an insight into our plan of operation. Whenever any document in opposition to slavery, either written or published in a free State is circulated in Kentucky, or whenever a citizen of Kentucky, born in a free State, presumes to open his lips, or use his influence in opposition to the perpetuation of slavery, our pro-slavery men set up a general howl like a pack of hungry Jackals after night.

Abolitionist, Negro Slave, Free Niggers, Fanatic, Rights of Property—Southern Rights, Robbery, Theft, Bloody Heath Stones, Rapine, Murder, and dissolution of the Union. (Keep your seat Mr. Fisher.) These are the watch words and war cry. Some of them is repeated upon all occasions, and upon every emergency. They constitute the material portion of the intellectual stock in trade of pro-slavery editors and stump speakers all over the State—like Brandreth's Pills, "they are good at all times; dose from two to twenty."

Fisher—An excellent plan friend Harney, it saves one the trouble of thinking and reasoning. I have myself found the advantage of using one of those phrases of convenient claptrap as you will see by referring to my letter published in the Louisville Journal. I found it impossible to deny the correctness of a number of statistical facts collected and arranged by Dr. Bailey of the National Era, and which completely overthrew some of the positions assumed in my lecture. I discovered it was much easier to play the Parrot and repeat the state railing that has been repeated so often, than to maintain the character of a fair and gentlemanly controversialist, and so I answered the able article which was republished in the "Courier" and in the "Examiner" from the National Era, by terming it "Abolition's Tautology."

Harney—A very proper answer to all troublesome Emancipationists, and one eminently worthy of a modest Quaker who has undertaken to demonstrate "That a universal mistake prevails as to the fact in the case." On you need not blush—a defender of human slavery ought never to be troubled with that interesting feeling.

Fisher—I suppose thou art aware friend Harney that my Publishers, Corwin & Co., of Cincinnati, have published an edition of 15,000 copies of my lecture, which has been almost entirely distributed in the slave States, they have even advertised the work in your own newspapers. What do the Emancipationists say to this?

Harney—Why, they twist it a little about our inconsistency in railing so violently against all and every kind of interference on the part of the citizens of the free States, and yet going to Cincinnati, the hot bed of Abolition, to have our own newspapers. What do the Emancipationists say to this?

Fisher—Don't they abuse you and heap upon you opprobrious epithets?

Harney—Oh, no. Pro-slavery men have a monopoly of all those arguments, and don't permit the Emancipationists to "trench on their Manor;" beside Emancipationists are opposed to any weapons but fair arguments, fairly put, and are always prating about that state old Aphorism of that obsolete Democrat Jefferson, who held "that error might be safely tolerated, while reason was left free to combat it." The pro-slavery democracy have amended this saying of Jefferson, and we read it, "All Error may be safely tolerated except the Error of opposition to human slavery."

Fisher—But friend Harney as thou hast read the lecture carefully, I should like to know thy private opinion of its merits. The Emancipationists are endeavoring to refute it, and in confidence I might as well tell thee, that some of my positions are not so well guarded as they appear to be.

Harney—Well then, to be frank, I must say that although the lecture is in general, well written, yet its mode of reasoning and many of its conclusions are so manifestly absurd that, had it been the production of one of my old pupils, I should have been ashamed of him.

Fisher—Why, friend Harney; art thou in earnest?

Harney—Never more so, even when applying the birch to the back of the young Mathematics at the college.

Fisher—Assertion is very easy, but canst thou give the proof? Hast thou the facts and statistics?

Harney—I am not going to trouble you with details of statistics, Mr. Fisher. I see the Emancipationists are doing you with them pretty effectively. A clear statement of your main argument is sufficient to refute it. If I can understand your logic it is simply this: a country is prosperous and happy as compared with

another one, in proportion to its aggregate wealth of all kinds, divided by the number of its freemen or citizens.

Fisher—Yes, Sir, that is my position, and I think I have proved it; moreover, I see that your very pro-slavery editor in the South is using my argument and my statistics on this point.

Harney—A fallacy, Mr. Fisher, and a gross one as we will presently see. Listen while I state your argument:

The average wealth of the citizens of New York (assuming your statistics to be correct), is \$860; that of the citizens of Virginia is \$758; therefore, the State of Virginia is more prosperous, and in a more favorable condition than the State of New York. The average wealth of the citizens of Massachusetts is \$406; that of the citizens of Maryland, is \$331; therefore, the State of Maryland is more prosperous, and in a more favorable condition than the State of Massachusetts. Again, the average wealth of the citizens of Ohio is only \$276, while the average of every free person in Kentucky is \$456, therefore, the State of Kentucky is more prosperous, and in a more favorable condition than the State of Ohio—and now as the young rascals in the college used to say, "Quod erat demonstrandum."

Fisher—[Smiling]—Yes, friend Harney, if that may not be termed "Quod erat demonstrandum," there is no use in pro-slavery logic.
Harney—Look along the third shelf in that library, Mr. Fisher, and lay your hand on the 1st vol. of "Chambers Information for the People." You will find it just beyond that old looking book to the left, the one entitled "Democracy for New Converts," a favorite work of mine a few years since. That's it, Sir. Now turn to the article entitled "Resources of the British Empire," and we will make another application of your logic:

The average wealth of the freemen of your favorite State, Maryland, is \$531; that of England, according to Chambers, \$902, therefore England is in a much more prosperous condition than the State of Maryland.

The average wealth of the freemen of Kentucky is \$456, that of all the people of England, including its paupers, \$902; therefore, the people of England, including its poor, are in a more prosperous condition than the people of Kentucky. But, suppose Queen Victoria should take a notion some of these days to make a new assessment, and call the 7,000,000 laborers of the British Islands, slaves, and these 7,000,000 of producers should wake up some spring morning and find themselves ticketed at \$600 each, according to your pro-slavery arithmetic, there would be added to the wealth of Great Britain the small little sum of \$4,200,000,000. How long would it take you to pay off the national debt at this rate, Mr. Fisher?

The truth is, your political economy and your mode of estimating national wealth is very much like the Frenchman's mode of making \$500 before breakfast—it is a re-marking of goods 10 per cent higher, which were already figured at their full value, nothing more.

But in order that you may send your logic to your next edition, permit me to point to another bright specimen, on page five of your pamphlet let you use the following language:

"The States of New York and Virginia are both of great territorial extent, and not materially unequal in that respect. New York is also regarded, habitually, as one of the grandest products of free institutions; and the present condition of Virginia is constantly referred to as a striking and melancholy result of slavery. Her poverty, her ignorance, her idleness, her decay, and her misery, are the threefold topics of modern political philosophy, here and abroad. Let us now consider the facts: The free population of Virginia in 1840, was 788,000; in 1847, her population was 790,810, and her property is now about \$600,000,000. The population of New York in 1840 was 2,428,921, and in 1847 her property is assessed at \$629,392,323. The average property of a free person in Virginia is \$758; in New York it is only \$260, or a little more than one-half of that of the people of Ireland."

Virginia, instead of being poor, and in need of the pity of the much poorer population of the North, is perhaps the richest community in the world."

And now let the Professor try his hand:

"The State of New York and the Kingdom of Ireland are of great territorial extent. New York contains 46,000 square miles, and in 1840 contained 2,428,921 inhabitants, being about 52 to the square mile. Ireland contains 30,387 square miles, and 7,784,536 inhabitants, or 256 to the square mile. New York is also regarded, habitually, as one of the grandest products of free institutions, and the present condition of Ireland is constantly referred to as a striking and melancholy result of rapaciousness, her poverty, her ignorance, her idleness, her decay, and her misery, are the threefold topics of modern political philosophy here and abroad; and the present condition of Ireland is constantly referred to as a striking and melancholy result of rapaciousness, her poverty, her ignorance, her idleness, her decay, and her misery, are the threefold topics of modern political philosophy here and abroad; and the present condition of Ireland is constantly referred to as a striking and melancholy result of rapaciousness, her poverty, her ignorance, her idleness, her decay, and her misery, are the threefold topics of modern political philosophy here and abroad; and the present condition of Ireland is constantly referred to as a striking and melancholy result of rapaciousness, her poverty, her ignorance, her idleness, her decay, and her misery, are the threefold topics of modern political philosophy here and abroad; 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